



No. 4367

the war cry

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OFFICIAL ORGAN OF THE SALVATION ARMY IN CANADA AND BERMUDA



Above: Pete Clements, first man home in a fourteen-mile "Soles for Salvation" Walkathon arranged at Petrolia, Ont., which raised over \$1,000.00 for the Army's Red Shield Appeal.

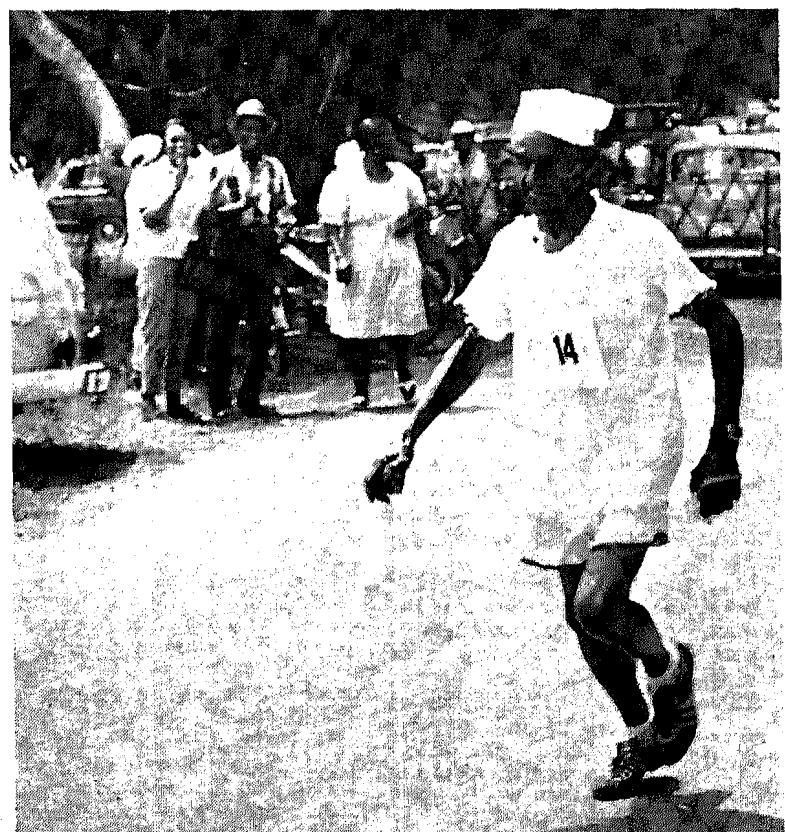
More than 300 children and adults participated; one couple obtained a sponsor for their dog. At the end of the journey, there were light refreshments, and a gospel hootenanny provided by Major and Mrs. George Clarke and Jane.

Right: Danny Holt and his dog, Lobo. Captain Wynona Rennick, the local corps officer, called the turn-out "marvellous".



Photos: London Free Press.

WALKATHON



Lieutenant LLOYD BOONE

commends the tenacity of sixty-six-year-old Stanley Burgess (pictured left).

AT least he finished the race! For ninety minutes he had trudged along in the hot Bermuda sun towards the finish line at St. Georges. He didn't come first! He wasn't even placed in the top runners—but he finished! Many had failed to run the long course and had either given up in despair or had collapsed to the ground in utter exhaustion. Many more—in fact, the multitude of spectators—had failed even to enter the race. Some, like those in the picture, thought it rather funny.

Christian life can be thought of as a marathon race!

The great problem today is that many never enter the race. They are content to remain spectators. They don't want to get involved! It might be a good thing, even for them, but they are not ready yet.

Photo: Royal Gazette, Hamilton, Bermuda.

Some start with the wise help and training of a Sunday school teacher but give up before they have gone far in the race. Some start under conviction but when confronted with a rough stretch of the course they stumble and fall.

Some finish the race and gain the prize! They are not required to win but to finish.

The goal can only be partially attained here on earth. Its fulfilment comes only upon finishing the course of Christian faith and service. It comes with our Lord beyond the finish line! St. Paul said: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

the war cry

CANADA AND BERMUDA

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IN THIS ISSUE

THE big event in the Salvation Army world reported in this issue is the commissioning of the "Messengers of the Faith" session of cadets to various parts of our far-flung Dominion. From the platform of Toronto's Massey Hall, the young folk were given instructions to take up work in centres as far afield as British Columbia and Newfoundland, with other areas liberally sprinkled in between. This event is reported on page nine.

British Columbia, the "Pacific Playground" is surveyed briefly on page thirteen in another "Know Your Canada" series by Mrs. Captain Maxenna Wilson, while Mrs. Captain Verna Carew gives the women some helpful hints on page twelve.

Those with a knowledge of French will find enjoyment in the testimony of Bill Lynch on page three, as he refers to the leadings of God in his life.

The need for recruits in all branches of the Christian church is urgent. Four more young people have accepted the challenge of Salvation Army officership, and on page seven you will glimpse something of the conviction and circumstances leading to their decision.



Page Two

EDITORIAL:

Rights and Riches

"I HAVE lived with the poor in Africa and I have come to know their need; it is for a greater share of the world's bread, and a restoration of their human dignity.

"I have lived with the rich in Britain, and I know their need; it is for a vision beyond their own self interest, and freedom from the pressure always to get richer and richer, quicker and quicker.

"Christian men and women still guard the conscience of the nation, yet on the issue of world poverty they cannot speak because they are members of a Church in Britain which is 'rich as Croesus and money-conscious as Midas'. At the very moment when the Church should be strong and free to preach its gospel to the poor, it is fettered by its wealth and mutilated by self-interest.

"In a world in which the rich get richer and the poor get poorer, I have come to believe that all the money raised in the churches for the world's poor is worth nothing unless, at the same time, the church declares its intention to sell all that it has and give it to the poor."

So begins a declaration made by Merfyn Temple, a Methodist minister who recently made a ten-day vigil and fast at Livingstone's tomb in Westminster Abbey. Described by those who know him well as a man with a passionate concern for people overseas, especially in Africa where he has spent the whole of his ministry, Mr. Temple believes that fifty-one per cent of the accumulated wealth and income of the Church should be spent on the poor of the world.

In his declaration he itemizes gold and silver ecclesiastical ornaments and what their value means in terms of eradication of pests and pestilence. He cites the unnecessary number of Methodist churches operating independently in one small town. "The task of the Church" he says "is not to preserve itself for the ages, but to spend itself in the present". He feels that the charity of the churches is little more than a salving of the conscience by those who have no intention of changing the system that produces

beggars and no understanding that they are part of it.

This is Human Rights Year. A recently published booklet sets out the Army's views on this important subject. One of the two contributors states, "Every right creates an obligation; we claim a condition of well-being. We are expected to contribute to the well-being of others."

REMEMBERING our recent Self-Denial altar services Canadian Salvationists might reply "we do". But here is a Salvationist expressing the Temple line in a Salvation Army context. Brigadier Sidney Gauntlett, who has spent nearly twenty years as a medical missionary in Zambia gives some disturbing equations:

"One cornet equals one well in India, providing clean water to a whole village and water to irrigate its fields — thereby reducing disease and relieving famine for years to come.

"Three Eb basses equal one tractor for a co-operative farm in Africa — to relieve hunger in a large community.

"One electronic organ equals education at a boarding school for twelve children — possibly future leaders in a developing country — for one year.

"Non-essential fittings in a new Salvation Army hall may equal the cost of a year's supply of essential drugs for a busy hospital serving a poverty-stricken community in South America."

The Brigadier was addressing himself to British Salvationists who are beginning to believe that they belong to the world's poor. What then of Canada? Are we so satisfied about the size of our tithes that we are unaware of our Saviour's sadness about how we spend the ample nine-tenths we claim as our own? "Sell all that thou hast" may be regarded as Eastern hyperbole, but in view of the worsening economic plight of most of the world ought we not to take another look at our giving. Would we buy so many "necessities" if we drew comparisons with the "have-nots" rather than with the "haves"?

BLESSED BLISTERS

YOUTH Year in the Army may probably be remembered as the time when its young people discovered a novel way of combining pleasure with purpose by engaging in sponsored walks for charity. Nursing their blisters they also learned the glory of suffering in a good cause. Best of all it gave hundreds of others,

who had little association with the Army or none at all, the chance of having a share in its activities. Salvationists also were happy to take part in efforts to raise money for other causes like the marches for millions.

Youth Year had barely begun in the British Territory before the walkers were out. The project for which the young people are raising funds is Highway House, a proposed centre for young drug addicts.

But not only young people have been involved. A seventy-four-year-old man of Nuneaton did a ten-mile stint, one of his sponsors being the mayor of the town. This inspired the corps officer, a forty-six-year-old former professional footballer to tackle a hundred-mile walk to London in aid of the scheme; and among the more distinguished well-over-sixties who have taken part in a sponsored walk is the Army's Chancellor of the Exchequer at

Refreshments for the Petrolia walkers (see front page) at journey's end was followed by a hootenanny with music by the Windsor Combo and the Cross-Canada Crusade team.

I.H.Q., Commissioner Frank Fairbank.

The Mayor of Gravesend accompanied the walkers for the first eleven miles of a forty-mile sponsored journey. Bandsman Ernie Hacker, of Oxford, carried his BB flat bass on the divisional twenty-mile walk from Buckingham to Northampton. A fifty-three-year-old Corps Sergeant-Major got sore in another place! He cycled 300 miles for the cause.

Fellowship with Salvationist young people and a closer contact with the Army has also led to the walkers and sometimes their families beginning to attend Army meetings.

BOUQUET

FIVE young people of the Chat ham Corps (Ont.) were presented with an annual subscription to *The Crest*, paid for by the Sunday School, when they received their eighth seal at the Y.P. Annual.

A bouquet to literature-conscious Young People's Sergeant-Major Ian Tilley and Captain Wm. Kerr (corps officer) for an imaginative project!

The War Cry

J'ÉTAIS UN "ROBINEUX"

This is the true story of Bill Lynch, an alcoholic who found a new life by the power of God. The English translation of this testimony was carried on the front cover of "The War Cry", March 16th, 1968 issue.

Je suis né à Montréal, mais Irlandais pure laine, mes parents, du côté de ma mère aussi bien que du côté de mon père, venaient tout droit d'Irlande.

Aujourd'hui, j'ai 55 ans, mais il y a trente cinq ans, alors qu'il ne me restait que six mois à faire pour être ordonné, j'ai enlevé la soutane de père Oblat; j'avais étudié pendant trois ans et demie la philosophie et la théologie; il était de tradition dans ma famille que l'aîné entre en communauté, et mon père, fervent catholique, respectait les traditions.

Entré en communauté contre mon propre désir, je me révoltais contre toute autorité, principalement celle de Dieu, mais aussi celle de mon père et de mes supérieurs; six mois après avoir enlevé la soutane je me suis marié dans une église protestante, révolté contre tout l'enseignement que j'avais reçu je ne voulai même pas me servir de mon instruction pour gagner ma vie, aussi j'apprixi un métier manuel, celui de boucher, c'est avec celui-ci que j'élevais ma famille. Je suis resté marié trente-trois ans. J'ai élevé deux enfants: un garçon qui a maintenant trente-trois ans et une fille de vingt-sept ans et aujour-

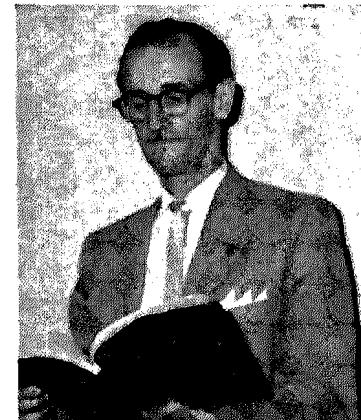
d'hui je suis grandpère de neuf petits enfants.

Mais, ivrogne je suis devenue, et de la pire espèce, descendant toujours de plus en plus bas, alcoolique inguérissable. J'ai même été hospitalisé neuf fois pour des traitements de désintoxication. Étant un vétéran de la dernière guerre (j'ai fait la campagne de Normandie en France) donc étant vétéran nous avons à notre disposition une institution mental, ou, dans une section, sont traités les alcooliques, sachant que j'étais perdu si je continuais ainsi, j'ai demandé à y être soigné. J'y suis resté six mois . . . mais peu de temps après ma sortie j'ai recommencé à boire; mes enfants, découragé d'avoir un tel père, me fermèrent leurs portes. Un jour l'un d'eux me dit:

"Père, si tu reviens en état de boisson, j'appel la police et je ne veux plus te voir."

La plus grande épreuve qu'un homme puisse subir, c'est de se faire dire par son propre enfant, sa propre chair, Père, je ne veux plus te voir!

Décoragé, sans volonté, sans famille, je me suis alors tourné de plus en plus vers la boisson. Je me suis enfoncé de plus en



MONSIEUR BILL LYNCH

plus dans le péché, nommez les j'ai tout fait durant ces trente-cinq ans. Même si cela aussi était contre ma volonté, pour un soldat il n'y a pas le choix (ou vous tirez le premier ou vous y laissez votre peau). Ne croyant plus en Dieu, blasphémant, méprisant Notre Seigneur Jésus-Christ, méprisant l'Eglise, n'hésitant pas à voler pour me procurer ce qui me manquait, ne pensant qu'à boire j'en oubliais de me préoccuper de ma nourriture et de mon gite. N'y pensant que lorsque la faim ou la fatigue se faisait sentir, couchant bien souvent dans les maisons abandonnées, par fois dehors, faisant le tour des institutions de charité pour quèter un repas et un lit.

Dieu aidant

C'est alors, qu'un soir, n'en pouvant plus, je suis venu à l'hostellerie de l'Armée du Salut sur la rue St. Antoine à Montréal. J'ai demandé à avoir quelques minutes d'entretien avec l'officier (le Capitaine Bird, récemment arrivé de Vancouver). Il m'a alors montré que seul je n'arriverai à rien, mais que si je mettais ma confiance en Dieu, que non seulement j'obtiendrais par les mérites de Jésus Christ le pardon pour ma vie passée, mais qu'aussi il m'aiderai et me délivrera.

Le 16 du mois d'août 1967, sur la fin d'une réunion, je suis venu me mettre à genoux en avant, au banc des pénitents, comme on l'appel dans l'Armée du Salut, et j'ai demandé à Dieu, humblement et en toute sincérité de me pardonner mes péchés et de m'aider, j'ai accepté le Salut que Dieu nous offre par notre Seigneur Jésus Christ, j'ai accepté Jésus comme mon sauveur personnel.

Aujourd'hui, mes amis, je suis l'homme le plus heureux, car non seulement Dieu m'a lavé,

pardonné, m'a redonné une conscience claire comme je n'ai jamais eu durant mes trente-cinq dernières années, mais il m'a aussi délivré complètement de la boisson, je sais maintenant que j'ai un ami, un puissant Sauveur et qu'en comptant sur Lui, en regardant continuellement à Lui, il me gardera et m'empêchera de retomber; et pour ma part, en remerciement, je consacrerai maintenant le reste de mes jours à Le servir ou il voudra que je le fasse et à aider mon prochain et particulièrement mes anciens compagnons.

Je ne vous dirai pas grand chose d'autre, sinon de vous réveillez si vous êtes endormi, le Seigneur vous appellera vous aussi, il peut vous sauver, vous délivrer vous aussi et il ne vous demande pas grand chose pour cela, simplement de reconnaître votre faiblesse, votre impuissance malgré votre bonne volonté à vous changer et de Lui demander de vous aider, de faire cette transformation pour vous et de Le laisser faire.

Chers amis, prenez le conseil d'un pécheur, qui il n'y a encore que quelques mois, n'était qu'un robineux et qui est aujourd'hui un homme heureux, transformé par notre seigneur Jésus Christ. Venez à Dieu. Venez à Jésus. Je vous remercie de votre attention.

Bill Lynch,
Hostellerie de l'Armée
du Salut,
1620 St. Antoine,
Montréal, P.Q.

Does it bother you?

DR George Vales, psychiatrist of Baylor School of Medicine, says, "We are being brainwashed by calling alcoholism a sickness. The cause of alcoholism is alcohol". Furthermore, he says, "There is no truth in the proposition that personal problems make alcoholics".

* * *

Dr. Richard Strain, a noted brain surgeon at the University of Miami, says, "As a brain surgeon I have yet to meet a moderate drinker who would like to have me operate on his son after I have had a few drink!" He said, "Moderation is a terrible fallacy".

* * *

It was an obituary that really set you thinking: "Local man, age thirty-six, dies after fifteen years in hospital, following auto accident in which he was totally disabled".

Fifteen years of staring at the same ceiling; 180 months of complete dependence upon others; 780 weeks of hope-erosion; 5,475 days of waiting for the night; 5,475 nights of waiting for the day; 131,400 hours of four walls, fading flowers, medical smells, useless sympathy; 7,884,000 minutes of vegetation; 473,040,000 seconds of death before burial.

For Sinners only!

ACTUALLY, I realized that the understanding gap was too great but with the unshakeable optimism of a doting adult I tried anyway. The little baby could scarcely be more than a year old, with saucer-large, blue eyes and four little chipmunk teeth peeping out of a wide expanse of pink gums. The baby had spied a dog across the road and in a burst of unco-ordinated frenzy pointed and made furious sounds which, to my ears, was strangely like "doggie".

"Here's my chance", I thought. When the dog had passed I pointed to the baby's mouth and said, as slowly and distinctly as possible, "mouth". Again and again I repeated this, each time pointing to the baby's mouth. In bewilderment the child gazed at me and then with a wide-open mouth filled the air with lusty shouts. I retreated in hastel I am sure that in a few years this child and I

possibly will have an occasional conversation but right now there is a language barrier and I can't break it.

Any traveller realizes that the language barrier is no ivory tower idea. Just try ordering in a restaurant when the waiter can't understand what you are saying!

The main article on this page will not be understood by many "War Cry" readers. They cannot understand French—but God can. In fact, He even speaks Chinese, or for that matter, in any language.

But the language which God really understands is not to be found in verbal forms, semantics or syntax. The cry of desperate need, the whimper of cold terror or the numbed sobbing of incoherent grief—God understands these languages. And because He understands them He can meet the needs of which they speak.

—JEREMIAH

BIBLE SCHOOL

WE continue to mine the rich vein of truth in chapter nine. The ministry of Christ opens up a better sanctuary. The simple truth is this: there are barriers between God and man, psychological barriers (in man's conscience) and judicial barriers (in the moral nature of God). True prayer is never as easy as rolling off a log, nor can communion ever be casual. Even if he wanted to, sinful man does not have the right to rush into the presence of the utterly holy God.

But Hebrews says—and this is the heart of its message—that Christ has broken down those barriers.

All Thy people are forgiven
Through the virtue of Thy blood.
Opened is the gate of heaven,
Peace is made 'twixt man and God.

Fellowship with God may be enjoyed both here and hereafter. "All the way to heaven is heaven." For the believer, there is an entry to God's very heart. This is the better sanctuary which Christ opens up.

Massive object lesson

Vs. 8, 9a The tabernacle was a type: Five times the Holy Spirit appears in Hebrews (2:4, 3:7, 6:4, 9:8, 10:15); in three of them He is speaking. To hear that voice is the highest privilege. Aware that a man may so grieve God that no longer he hears Him speak, the believer may well pray with impassioned Martin Luther, "Oh, my God, punish us with all the terrible sicknesses on earth, with war, with anything, rather than that Thou be silent to us!"

Let none, then, despise even the simplest of God's messages. To "signify" is to "signify"; to speak by signs or symbols. The Spirit spoke by the tabernacle; it stood as a massive object lesson that sin excludes man from God's presence. The impurity of the sinner bars him from "the holiest of all". While the tabernacle or the temple stood, the way into the presence of God was not open to men (except for one man on one day of the year). If Hebrews was written before 70 A.D., the temple still stood in Jerusalem. But ever since the day Christ shed His blood, forty years before, it no longer "maintained its standing" (Ronald Knox translation).

Slight ambiguity

An ambiguity appears in the text here. The "first tabernacle" in verses 2 and 6 means the first compartment of the tabernacle by contrast with the second. However, in verse 8, the "first tabernacle" seems to mean the entire ancient tabernacle in contrast to that "greater and more perfect tabernacle", that is, the supreme reality of God's dwelling place (8:2, 9:11). The tabernacle was a figure, a parable. All that went on there, the sacrifices, the ablutions, the ceremonies had symbolic value. When the High Priest on the Day of Atonement performed his elaborate ritual, it secured cleansing for the entire nation.

Vs. 9b, 10 The tabernacle was only a type: Such cleansing had its serious limitations, however. For one thing, it

The Epistle to The Hebrews — (21)

was ceremonial only, and could hardly touch the real problem of sin.

"It provided only for involuntary infringements of the Law, for no devout Jew would tolerate for a moment the idea of deliberate sinning being forgiven almost mechanically by the appropriate ritualism being observed."

Soldier's Armoury

Obviously, then, the conscience of the sinner was never given peace. So God decreed that this would not be His permanent method of dealing with human sin. It was imposed only until "the time of reformation", the coming of Christ and His New Covenant.

Vs. 11, 12 Christ fulfills the type: What, then, could a poor sinner do? How could he draw near to God? Even the sacrifices of the Day of Atonement were insufficient to open the way. The glory of Hebrews is its solution for this problem. Above the cacophony of failure and inadequacy and impermanence, one clear and beautiful melody rings out, hopeful, thrilling: "But Christ being come . . .".

Many parallels

Note that Christ is not merely a priest, but the High Priest. In this He harks back, not to Melchizedek (who never held the office) but to Aaron. Thus it will be seen that chapter five, where similarities to Aaron are shown, was preparing the way for chapter nine. In the former we have a comparison of Jesus and Aaron, in the latter a comparison of His ministry with Aaron's greatest work.

Here are the parallels Hebrews expounds, then: (1) the earthly tabernacle typifies heaven, a "greater and more perfect tabernacle" (verse 11) (2) Animal sacrifices typified the blood of the Lamb, Jesus Christ (verse 12). (3) the entry of the high priest into the holy of holies on the Day of Atonement on behalf of sinful people typifies the entry of Christ into the presence of God (verse 12). Only the high priest dared enter; only our High Priest is fit, but by His fitness He secures access for us. And whereas the entry of Aaron was rare and but for a few moments the Lord Jesus Christ enters it for all eternity.

Vs. 13, 14 The real is superior to the typical: "How much more" effective is the sacrifice on which the New Covenant is based. See the contrasts:

Typical

- (1) Were symbolic.
- (2) Were without physical blemish.
- (3) Effectuated ceremonial cleansing.
- (4) "The purifying of the flesh."
- (5) Were involuntary.
- (6) Were of temporary value.

Real

- (1) Fulfilled the symbols.
- (2) Was without moral spot.
- (3) Provided spiritual cleansing.
- (4) "Purge your conscience."
- (5) Was completely voluntary.
- (6) Obtained "eternal redemption".



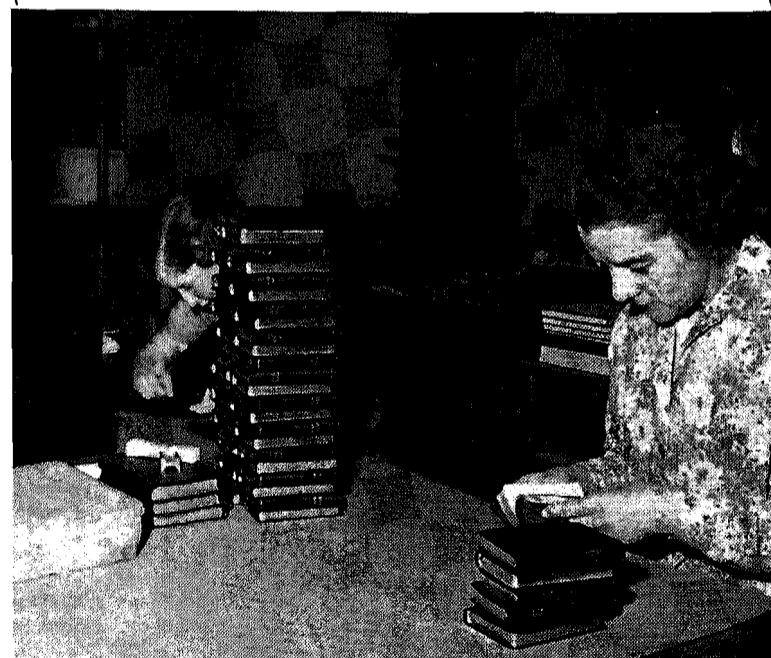
MAJOR EDWARD READ, the Training Principal for Newfoundland, continues his informative series of studies.

does so in order to exhibit its imperfections and inadequacies."

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aids

TO DEVOTIONS

WEEKLY PRAYER SUBJECT

Those who feel inferior because of physical defects or peculiarities

PRAYER

Heavenly Father, Thy rewards come not in physical perfection, nor in material bounty, but in virtue and grace. Help us who are blessed with health to learn from the afflicted who are often richer in spirit than ourselves. May the needy ones be constantly aware of Thy nearness.



The MINISTRY of PRAYER (1)

BY LIEUT.-COLONEL MINA RUSSELL

"Prayer — the meeting place of God and man" is considered in this first article in a series which is designed for group discussion or personal meditation

"... More things are wrought by prayer
Than this world dreams of.
Wherefore, let thy voice
Rise like a fountain for me night
and day.
For what are men better than
sheep or goats
That nourish a blind life within
the brain,
If, knowing God, they lift not
hands of prayer
Both for themselves and those
who call them friend?
For so the whole round earth is
every way
Bound by gold chains about the
feet of God."

IT is in this way that poets speak of prayer, but what is it to us? Is it, as Dr. Frank Laubach says, "the mightiest force in the world"?

1. Perhaps we should say that prayer is not power itself but the contact that releases the very power of God. Does it really release the power of God? Is it reality? Do we appreciate and appropriate prayer as we understand it?

2. Prayer means different things to different people. To some it is the turning of a prayer wheel, wailing against a Jerusalem wall, offering the best to appease an angry god, or making a pilgrimage to Mecca. It may be the placing of a note between the fingers or toes of a plaster or metal statue, worship at a shrine, or laboriously climbing a Scala Santa on one's knees.

3. Man's attempts to make contact with his "God" have been both pathetic and thrilling. Man echoes the cry of Job. "Oh, that I knew where I might find Him!"

SOME DEFINITIONS FOR CAREFUL THOUGHT AND DISCUSSION:

What is prayer to us who have access to God through Jesus Christ, who believe that the Holy Spirit prays in and through us, teaching us how to pray?

1. Prayer is our point of contact with God from a world where we live among men like ourselves; it is a point where "Spirit with spirit meets"—the meeting place of God and man. It does not always mean words. Words often separate and sometimes confuse. It is not necessarily a "place"—a cathedral, an altar, a Mercy Seat—but rather it is a moment, an hour, when contact with God is real.

2. Prayer is dominant desire, the desire of our hearts, not always the wish of the mind or the spoken prayer of the lips. What do we *really* want? We can say to God what we *really* feel. We cannot shock Him by what we say. He knows us always as we really are.

3. Prayer is our acknowledged dependence upon God, Someone outside of ourselves. How we love to be independent! As soon as a baby begins to walk, he begins to assert his desire for independence.

4. Prayer is our confession that there is a Person greater, a Power stronger, a Mind wiser than ourselves, with whom we have to do. It is also our comfort for days when we need such a Person, such Power and such Wisdom.

5. Prayer is our admission that we cannot do without God, that He makes life and true living possible. God never intended that life should be too much for anyone. If it becomes too much, could it be that we are trying to act without Him?

6. Prayer is submission to Him who is and has the last word, even though we want that right ourselves. When we cannot "say" it, we "mumble" it. How much

happier we would be if we gave Him the first and last words as well!

7. Prayer is the fellowship of a creation with the Creator who not only allows it, but plans and desires it. An inventor has joy in inventing, but cannot have fellowship with his invention. God wants fellowship with us — "He has made us for Himself".

8. Prayer is confidence in Him who is unseen, but whom we believe and love. Here, as in many instances, believing is seeing. This is the substance of anticipation.

9. Prayer is co-operation with God in helping to bring in His kingdom on earth. It is glad ascent to His way; it is ready obedience to His commands because we believe that He is always right and is always motivated by a de-

sire that we should have and be the best.

10. Prayer is thanksgiving and worship and adoration of Him who is eternal. Gratitude is the crux of the response of our hearts to the cross of Christ. It melts our pride and we pray with Isaac Watts, "Love so amazing, so divine, demands my soul, my life, my all".

11. Prayer is discipline, controlled attention to Him who is vital. It is a deliberate turning to God despite the pull of the good things of earth.

Prayer is all this, and more! Spend some time in discussing the "and more". Ask for personal experiences of failure as well as success.

(Next week: "What does prayer do for us and in us?")

QUIET MOMENTS

Claiming the power

PEOPLE who have fought a long and losing battle against some specific temptation, find it hard to believe that Christ can give them complete deliverance. So many people have prayed, and failed, and then have lost faith in prayer. Others have imagined that deliverance will come only after a long protracted struggle.

That is not Christ's promise. He says "Ask and it shall be given you". Why then when we ask, do we so often fail? The reason is probably that we "ask amiss".

First of all, let us be quite sure that our motive in asking is unselfish. If we want deliverance from an objectionable sin that we might be free to indulge a more pleasing sin, our prayer is not likely to be answered. If we ask

for deliverance from temper but not from laziness, the first prayer may remain unanswered. Our motive must be unselfish or "for His sake".

Having made our request, we must then believe we have been heard and answered, and act on that assumption. If we have asked for deliverance from fear we have to act fearlessly to demonstrate our conviction. This is not self-hypnotism. We are really in possession of new power, but we have to prove to ourselves that we are. Each time the temptation comes back, if it ever does come back, we can claim power equal to the moment's need.

God answers, and He answers now. "According to your faith be it unto you."

CALLED TO CHINA

Lieut.-Colonel and Mrs. John Wells enter retirement

SOMEWHERE around the year 1910 a little Salvation Army corps in England was without a Bandmaster. At the time the father of Lieut.-Colonel John Wells was a member of the local town band and a fair musician. He also belonged to the choir of the Anglican Church. With this background he was asked to become a Salvationist and instruct the Army band. This he eventually did, an event which was to mark the course of the new Bandmaster's son.

As would be expected young John soon had a brass instrument in his small hands which led him into other fields of musical endeavour as the years went by. It brought him in touch with such men as Bandmaster George Marshall, Colonel Fred Hawkes and Colonel Bram Coles.

Following World War I the family moved to Bedford. The local corps was blessed with outstanding officers who each played their part in building up the lad's character. John became a junior bandsman, a scout, a corps cadet, a songster and a bandsman—and finally a candidate for officership.

He was converted at the age of fourteen. It was a simple thing to kneel at the Mercy Seat but he was deeply sincere. Had he known what was in store for him, however, his spirit might have quailed. Officership was the inevitable thing. He never considered anything else. This was God's way for him and there was no argument.

For some ten years The Salvation Army in England trained its men cadets at the Mildmay Conference Hall in North London. The fifteen hundred men who passed through its corridors marched three miles to Clapton each day for classes. They were known as the Men of Mildmay.

One Sunday afternoon, in the quietness of his room, a call came from God that he should serve in China. The call was clear and distinct and, being to some extent aware of what was involved, brought fear into his heart. He counted the cost, felt it to be too heavy and endeavoured to stave off the call.

Seaside Ministry

When commissioning came he was appointed to a seaside resort. Subsequently he spent much time doing open-air work on the beaches at Skegness, Scarborough and Bridlington. Such work helped him to forget China for the time being. He was to learn, however, that God does not forget or change His mind. The call haunted him, and he was compelled to offer himself for service in China, thinking there was always the possibility that he might be rejected. This was not to be, and in six months he found himself on a "slow boat to



Counsellor and Young People's Sergeant-Major.

As single officers there were thrilling experiences. John Wells became a sectional officer and was appointed to a river town, the only white person amongst fifty-thousand Chinese people. Not to hear one's own language for a long time can be a little trying, but the three years spent there alone taught him many spiritual lessons and gave wonderful opportunity for spreading the gospel message.

After six years in China they were married. Lieut.-Colonel and Mrs. Wells can never sufficiently thank God for His love and mercy and protection before and since that happy day. Sixteen years as married officers in China channelled them into various types of work including corps and regional responsibilities, prison, naval and military, editorial and pioneer work. Of course, there were times of danger, privation, sickness and loneliness, but the gracious hand of God was upon them.

Door Closed

They had hoped to spend their entire service in that wonderful land, but it was not to be. The door was closed against all foreign missions in China and all overseas missionaries had to return to their homelands. Thus it was that doors opened in Canada. First came corps work at Danforth and Earlscourt in Toronto;

then transfer to training work in the old Training College on Davisville Avenue.

A surprise appointment came in 1958 when the Colonel was ordered to New Zealand as Training Principal. After association with seven sessions, over a period of six and a half years, they returned to Canada and soon found themselves again in the challenging yet rewarding work of training cadets.

The two daughters of Lieut.-Colonel and Mrs. Wells are following in their parents' steps as officers. The elder, Miriam, is the wife of Captain Bruce Robertson, Commanding Officer at Vancouver Temple. The younger, Captain Ruth Wells, is serving at the Children's Village in London, Ontario.

Poems and Songs

"The quality of heart, the wealth of experience, combined with spiritual attributes attained, have made both the Colonel and his wife to be held in the highest esteem," says the Chief Secretary, Colonel Leslie Russell. "With Paul, we could say, 'ye are our epistle written in our hearts' for their testimony can be said to be 'written not with ink but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart'."

Not only does their influence live on in China, and in the many officers they have helped to train, but untold blessings continue to spread from the verses the Colonel has written. Besides poems appearing in Army publications from time to time, and many popular choruses, thirty-three songs have been published, most of them to his own music. He is the composer of three published brass band pieces.

— Scriptural Crossword Puzzle —

Where a dash is printed, the missing word is the required solution. Biblical references are given, to be used if needed.

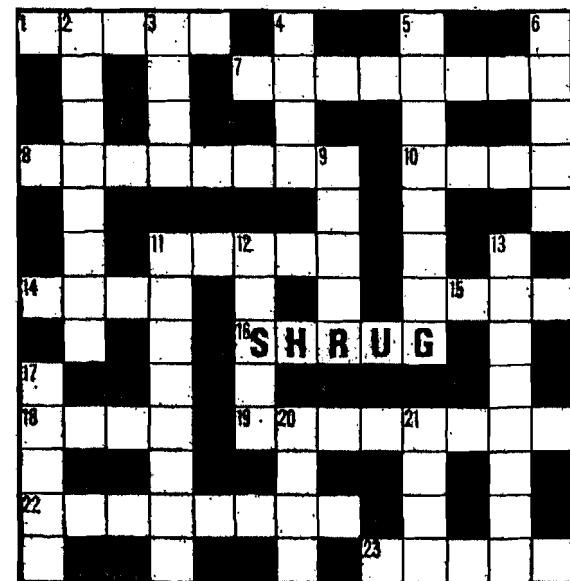
ACROSS

- Every good and perfect gift is from this (5)
- Jesus made the bowed woman thus (8)
- This of the camp of Dan was to be on the north side by their armies (8)
- "If any man eat of this bread, he shall live for —" (4)
- Number of devils cast out of Mary Magdalene (5)
- The Lord "— them two and two before His face" (4)
- Paul sent salutations to those who were of this among the apostles (4)
- A shoulder movement (5)
- The house built upon the sand fell when this descended on it (4)
- This number of years is but a day to God (8)
- These of the Lord are right, says the Psalmist (8)
- Full garners afford all manner of this (5)

DOWN

- The Lord hates the man who sows discord among these (8)
- There are many unruly and such talkers (4)
- John saw one fall from heaven to earth (4)
- He will flee from the sheep when he sees a wolf approach (8)
- A beginning which is more than 4 down! (5)
- Giver from no rod? (5)
- God showed this with His arm, declared Mary (8)
- "O — me with Thy salvation" cried the Psalmist (5)
- "I was a —, and ye took me in." (8)
- Man was put into the garden of Eden "to — it and to keep it" (5)
- A wicked doer gives this false lips (4)
- Blessed is the man who does not sit in this of the scornful (4)

REFERENCES ACROSS: 1. Jas. 1. 7. Luke 13. 8. Num. 2. 10. John 6. 11. Luke 8. 14. Luke 10. 15. Rom. 16. 18. Matt. 7. 19. 2 Pet. 3. 22. Ps. 19. 23. Ps. 144. DOWN: 2. Pro. 6. 3. Titus 1. 4. Rev. 9. 5. John 10. 11. Luke 1. 12. Ps. 106. 13. Matt. 25. 17. Gen. 2. 20. Pro. 17. 21. Ps. 1.



SOLUTION TO THIS WEEK'S PUZZLE

ACROSS: 1. ABOVE, 7. STRAIGHT, 8. STANDARD, 10. EVER, 11. SEVEN, 14. SENT, 15. NOTE, 16. SHRUG, 18. RAIN, 19. THOUSAND, 22. STATUTES, 23. STORE, DOWN: 2. BROTHER, 3. VAIN, 4. STAR, 5. HIRING, 6. START, 9. DODOR, 11. STRNGHT, 12. VISIT, 13. STRANGER, 17. DRESS, 20. HED, 21. SEAT, 22. STRENGHT, 23. STORE, DOWN: 2. BROTHER, 3. VAIN, 4. STAR, 5. HIRING, 6. START, 9. DODOR, 11. STRNGHT, 12. VISIT, 13. STRANGER, 17. DRESS, 20. HED.



Edgerton Peltier

Donald McRae

**Edgerton Peltier —
Ottawa Citadel**

● Born in Huntsville, Ont., where he attended the United Church and later became a member of the Baptist Church, Edgerton Peltier graduated from high school, worked for a bank and then trained as a variety store manager. Later he went to work with the Department of Lands and Forests in Northern Ontario and it was while engaged in this work that he came in contact with The Salvation Army and took up employment with them in Sudbury.

Through the influence of officers at Sudbury, Edgerton was led to accept Christ while in the quietness of his own room.

Since moving to Ottawa and there working at the Ottawa Men's Social Service Centre, the candidate has been strengthened spiritually by witnessing to the staff members and the residents of the centre. As well he has been able to conduct meetings in the chapel and serve as an assistant to the Superintendent.

**Donald McRae —
Oshawa, Ont.**

● Prior to moving to Oshawa to teach in a high school, Donald was brought up and educated in Toronto and had attended the Fairbank Corps. Here he was converted in Sunday school, and it was through the influence of the corps officers that he felt impelled towards Salvation Army officership. His final decision to offer himself was recorded at the 1964 Congress in Toronto.

Candidate McRae testifies to

Four Undaunted Candidates

for the 1968-70 course in the Toronto Training College for officers, to be known as the "Undaunted" Session.

a definite awareness of the "holy". He relates that while on a Rover Crew trip, suddenly everything seemed "holy and sacred". From that moment, all Scripture and the meaning of song lyrics were much more personal and he felt the Holy Spirit speaking to him in a new way.

He was Songster Leader while at Fairbank, and since moving to Oshawa has served as a songster and bandsman. He was helped in his preparation for officership by serving as a Student Minister with the United Church in Saskatchewan during the summer of 1966. He has his Bachelor of Arts degree from the University of Toronto.

**Neville Darrell —
Hamilton Citadel, Bermuda**

● Neville claims that when he was eighteen years of age he "came alive to life", and God saved him. He was about to leave the church and turn his back on God, but the Lord "arrested" him, and the former loneliness which he had experienced was replaced by a divine friendship as he found a true Friend. Challenged to Salvation Army officership, he finally surrendered and now declares, "I am ready to follow by God's grace."

The candidate has an interesting scholastic background, having received a University of Cambridge Silver Medal for high school achievement, and in addition to the General Certificate of Education, having acquired two London Royal Society of Arts Bookbinding Certificates. He is presently working as a postal

clerk with the Bermuda Government.

Neville has been acting as Corps Cadet Counsellor at Shelly Bay Outpost, and has also been leading a youth prayer circle at Hamilton Citadel. He has tried to make a bold witness for Christ in the community including the difficult task of witnessing in beverage rooms.

Robert Ward —

Brock Avenue, Toronto

● A fourth-generation Salvationist, Robert Ward was born in Ayr, Scotland, coming to Canada with his family when he was four years of age. They linked up with the West Toronto and later Brock Avenue Corps.

Robert was converted as an eight-year-old. Later, as a corps cadet, he came to the point of a more complete commitment to



Neville Darrell



Robert Ward

Christ. His response to God's call to Salvation Army Officership came a year ago at the Niagara Falls youth councils.

The candidate received several musical awards while at high school and played in the school band and orchestra. His interests also included sports activities such as coaching a school basketball league championship team. Since graduating from high school he has been working as a sales expeditor with an electro-plating firm.

While at school he participated in the Inter-School Christian Fellowship, and at the corps he has been involved as songster, bandsman and company guard. He has also held office as Assistant Corps Cadet Counsellor, and Young People's Band Leader.



The large posters to the left and right of this exhibit at the London Citadel Missionary Conference were drawn by school teachers in Hong Kong specially for the display.

New Addition at Concord

Above: Lieut.-Colonel W. C. Poulton receives from Mrs. H. Pellatt the key to the new Gordon Perry Garden Training Centre at the House of Concord, the Army's probation home for boys near Toronto. Mrs. Pellatt is the sister of the late Gordon Perry. The Rotary Club of Vaughan Township hosted a luncheon meeting to mark the occasion, when Major Archie MacCorquodale described how the garden centre would assist disturbed youths to withdraw from drugs. Funds for the project were provided by the Gordon Perry Foundation.





Above: Retiring of Parkdale Citadel Corps flag observed by Brigadier Arthur Pitcher (left), Colonel and Mrs. Leslie Pindred, special guests, and the corps officers, Captain and Mrs. Clifford Williams.

Below: View of old Parkdale hall during final meetings.



Building Fund Festival Presented

THE first in a series of festivals in aid of the corps' new building scheme was presented recently by the London Citadel Band.

Mr. Martin Boundy, conductor of the London Symphony Orchestra, who served as chairman for the evening, described the programme as a most rewarding musical occasion. He expressed his delight at the high standard of the band's performance of such items as the march, "Pressing Onward", the meditation, "Horbury", the double cornet trio, "The Veterans", and the symphonic variations, "The Old Wells". He also endorsed the audience's reaction to the virtuosity of the guest soloists, Bandsman Deryk Diffee (cornet) and Songster Leader Bob Merritt (trombone), both of Hamilton Temple. The chairman proved an excellent musical resource person counting personal associations

with such composers as Eric Ball and George Marshall.

The evening was instrumental in raising a fine sum toward the new building and also in introducing a number of new people to the congregation, a fact which augurs well for the future success of the series of festivals.

—G.B.L.

Kitchener Hosts Band

A DELAYED report of the visit of the Wellington Citadel (N.Z.) Band to Kitchener (briefly referred to in a report of their meetings in Toronto, published in our June 22nd issue) describes a mammoth parade on Saturday afternoon, when four bands escorted the visitors through the main street. Arriving at the City Hall they were received by Mayor S. McLennan. Alderman Roy Bauman represented Mayor D. Meston of Waterloo. The band then gave a programme to the hundreds of people who had gathered in the City Square.

The city of Kitchener was host to the band at a civic dinner in their honour at a local restaurant when Lieut.-Colonel Arthur Moulton, the Divisional Commander, welcomed the band to the division.

Twenty-five hundred people flocked to the Kitchener Memorial Auditorium, many having travelled from distant cities in the U.S.A. The Commanding Officer, Captain Clyde Moore, introduced the platform guests, who included Mayor McLennan, Alderman Bauman and Mr. R. W. Sharp, Deputy High Commissioner of New Zealand. Colonel Leslie Russell and Major Lawrence Weggery also spoke briefly during the proceedings. The programme was introduced by Captain John Bate.

Banquet in Bermuda

REPRESENTING all the corps of the Bermuda Division, more than sixty league of mercy members gathered at Cedar Hill for the annual banquet meeting and ingathering.

Mrs. Brigadier Ernest Parr commissioned five new members; Mrs. Dill presented the financial and statistical report. Envoy G. Hoyle, recently arrived from England, gave a talk entitled "The Psychology of Visitation". Brigadier Parr presided.

PROMOTED TO GLORY

Word has been received of the passing of Major Florence Williams (P) from Providence Villa Hospital, Toronto, on June 17th.

Details regarding the career of this comrade will be carried in a later issue of "The War Cry".

Chapter Closed at Parkdale

A CHAPTER in the history of Parkdale (Ottawa) Corps (Captain and Mrs. Clifford Williams) was closed when the final weekend's meetings in the old hall were led by Colonel and Mrs. Leslie Pindred, assisted by Brigadier Arthur Pitcher.

In his message on Sunday morning, during which an altar service for the new building fund took place, the Colonel spoke about certain tangibles and intangibles which must be taken to the new location and called for rededication to the tasks of the future. Scenes of affirmation

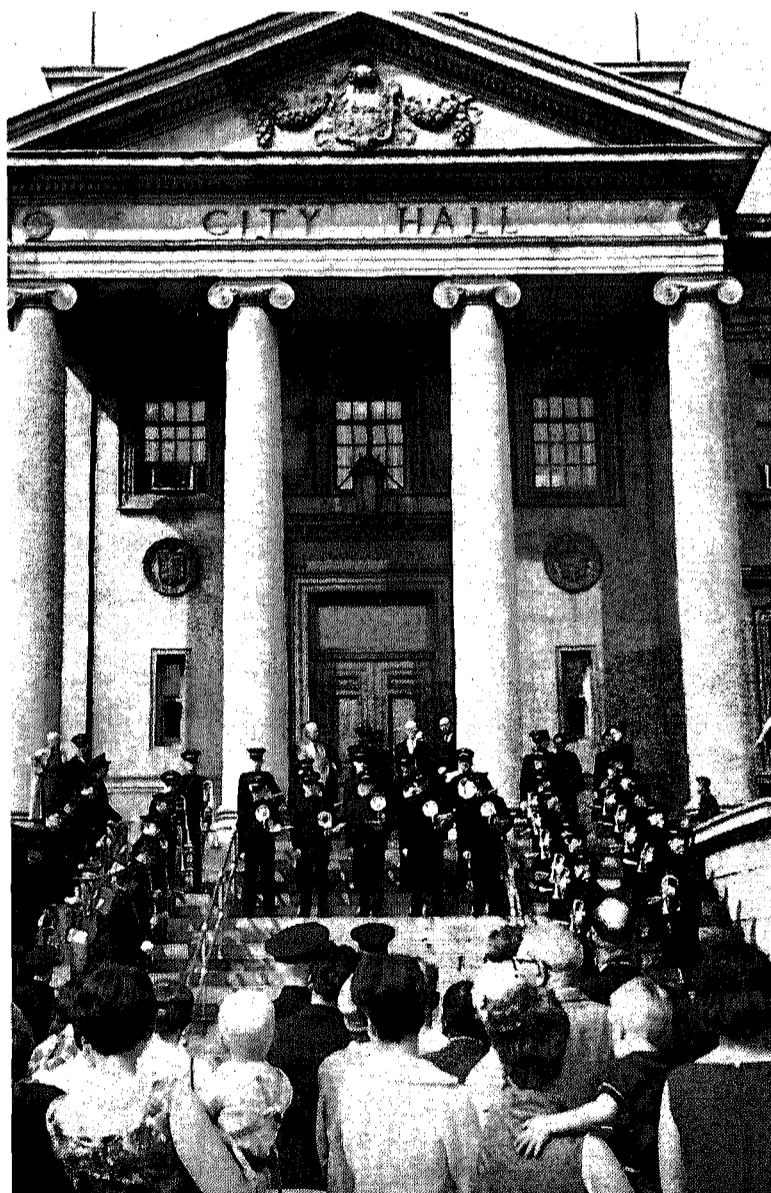
of faith and public personal commitments marked the meetings and there were three seekers. Following the Sunday evening meeting a fireside hour was held in the lower auditorium when greetings from former corps officers were read. Brigadier John Dougall (R), once stationed at the corps brought greetings. Present also was Envoy Sharp, of New Zealand, recently transferred to Ottawa by his government as Deputy High Commissioner.

The weekend began with a festival of praise piloted by the visiting leaders in which band, songsters, young people's band, timbrel brigade and the "Jubilations" took part. Individual items were given by Betty Merkel (piano) and Paul Rayment (euphonium).

Musicale Enjoyed

SPECIAL guests for the last musicale of the season presented by Kitchener Band were the Bluewater Sextette, led by Bandmaster Ray Everitt, from Port Huron Mich., Bandsman Rick Everitt (cornet), Songster Dianne Pindred (piano) and Songster Mary French (vocalist). The programme was brought to a conclusion by the Kitchener Band playing "Negro Spirituals".

—M.B.



Members of Wellington Citadel Band are welcomed at Kitchener, Ont.

Commissioning — a spiritual "Happening"

COMMISSIONER Clarence Wiseman described the Saturday night commissioning ceremony, during which forty-one cadets of the "Messengers of the Faith" session received their commissions and appointments, as a spiritual "happening".

There was the "commissioning night feeling" in the air — anticipation mingled with a tinge of sadness and the joy of meeting friends. The vast crowd, which spilled over into the top balconies of the historic Massey Hall, caught this mood and clapped with exuberance as the cadets marched, one by one, down the aisle to lilting music provided by the Dovercourt Band. When in their places the cadets joined their voices to the music of the band, singing with abandon, "We'll go, the message of Christ to tell . . ." The Chief Secretary, Colonel Leslie Russell, then led the opening song and introduced the Territorial Commander.

It was a moment of special poignancy for Lieut.-Colonel John Wells as he read the Training College Principal's report for the last time, this being his final commissioning as an active officer. The Colonel referred to his own commissioning, forty-five years ago, and then told briefly of the accomplishments of the "Messengers of the Faith" at the "battle school at Bayview".

Mrs. Commissioner Wiseman explained the significance of the Order of the Silver Star and presented stars to two representative mothers, Mrs. Major Ivan Jackson of Kingston, Ontario and Mrs. Mabel Moulton of Fairbank Corps, Toronto, who were brought to the platform by their daughter and son respectively.

As the long-awaited moment of commissioning arrived, all over the vast building pens were poised over commissioning programmes, ready to scribble down the names of unheard-of towns and villages across the territory.

Group by group the cadets made their way forward, the children of the married cadets joining their parents for this ex-

citing occasion. As each appointment was given a light would flash the approximate position on a large map of the territory which dominated the platform just behind the cadets. Occasionally the light would play tricks (Shelburne, Nova Scotia is not really near Perth, Ontario!), much to the delight of the crowd.

In his charge to the cadets Commissioner Wiseman urged them to view their commission from the Lord as more important than their appointment. He reminded them of the necessity of taking Jesus as their pattern and, in a moment of real candour, shared his deep concern for the future effectiveness of the Army, as he charged them to be "real Salvation Army officers".

Earlier in the meeting the Chief Secretary read the General's message, Colonel Leslie Pindred, as Field Secretary, welcomed the new officers, all but two of whom would be serving in corps work under his direction and Cadet Karen Fraser represented the cadets as valedictorian.

As well as accompanying the singing, the Dovercourt Band played a selection. Vocal contributions were the singing of their sessional song by the "Messengers of the Faith", "What's the news" rendered by a chorus of both sessions, "Soldier Rouse Thee" by the men cadets and "Jesus is my Light and Song" by the women cadets. Cadet Mrs. James Alexander and Cadet Dorothy McNeilly sang a duet.

Earlier in the meeting Cadet and Mrs. Robert Ratcliff brought a Scripture recital and Commissioner Wiseman read a message from Commissioner Edgar Grinstead, as well as making reference to Captain and Mrs. Leonard McNeilly who will be going to France shortly for special training. Others participating were Mrs. Colonel Russell and Mrs. Lieut.-Colonel Wells.

At the close of the meeting sixty young men and women, in response to a brief appeal, stood with the cadets and new officers on the platform to signify their commitment for officership.



Cadet-Lieutenant and Mrs. George Roed receive their appointment from the Territorial Commander, Commissioner Clarence Wiseman.

NEXT morning at the Bramwell Booth Temple Commissioner Wiseman, who piloted the meeting, asked the congregation to greet the new officers, resplendent in their bright red trim. Mrs. Lieutenant John Morgan testified to God's leadings in her life and another new officer, Lieutenant Ray Moulton, affirmed his confidence in the Lord. The Temple Songster Brigade sang of the "Wonderful life of holiness" — a theme which permeated the meeting — and the Temple Band played a selection. A united song by the cadets and new officers also contributed to the spirit of the meeting.

The Bible address was given by the Training Principal. In his message Colonel Wells spoke of the Israelites and used their example to illustrate the necessity for the Christian to "possess his possessions", in striving to live a life of radiant holiness.

Also participating in the meeting were Mrs. Commissioner Wiseman, Colonel and Mrs. Leslie Russell, Majors Fred Watkin and Thelma Stewart and Lieutenant Alan Pittock.

THE spotlight shifted to the "Evangelists" session of cadets for the afternoon meeting as they received their summer-term appointments. A crowd of some nine hundred interested friends applauded approvingly as the cadets briskly marched to the platform to the accompaniment of the Earls Court Citadel Band.

"Salvation Army, Army of

God" sang the enthusiastic audience, led on by Colonel Leslie Pindred, following which Major Clarence Burrows prayed.

The Territorial Commander had the audience greet both sessions represented on the platform, the new Lieutenants in their smart new trim, and the "Evangelists", now wearing that second important row of red braid on their collar.

"Let Sounds Abound" was the selection chosen by the Earls Court Citadel Band for this occasion, providing an apt prelude to the exuberant testimonies which followed. Cadet Mrs. George Edmonds referred to her first contacts with The Salvation Army, and the joy she now finds in service. "My faith has become a real, positive and vital part of my Christian experience" witnessed Cadet Donald Oakley as he spoke of the need to communicate the gospel of Christ.

"Song of the Evangelists", a sessional song composed by Lieut.-Colonel Wells, was led by Captain Stanley Walter. Lieutenant Lillie Jackson presented a Scriptural recital, after which the new officers and cadets blended their voices in the swelling strains of "Kingdom Triumphant", accompanied by the Earls Court Band.

Excitement mounted as the Commissioner rose to present the cadets with their summer-term appointments, some as far afield as British Columbia and Nova Scotia. Mrs. Wiseman offered a prayer of dedication. Lieut.-Colonel Alfred Simester, Brigadier Jean Wylie and Major Gordon Holmes also took part in the meeting.

THE dedication of the newly commissioned officers took place during the evening meeting, attended by approximately seven hundred people.

Following a congregational song, led on by Colonel Leslie Russell, prayer was offered by Captain Stanley Walter and the Scripture reading presented by Mrs. Wells. Musical support throughout the meeting was provided by the Temple Band and Songster Brigade.

"Happiness is different things to different people" paraphrased Lieutenant Beverly Robinson as she testified to the lasting happiness she has found in Christ. Lieutenant Alexander Guiney re-

(Continued on page 10)



Platform scene at Toronto's Massey Hall during commissioning of the "Messengers of the Faith" session (centre).

MISSING PERSONS

The Salvation Army will assist in the search for missing relatives. Please read the list below, and if you know the present address of any person listed, or any information which will be helpful in continuing the search, kindly contact the Man's Social Service Secretary, 20 Albert Street, Toronto, marking your envelope "Inquiry".

BRIQGS, Charles Edmond (Ted). Could use the surname of WALKER. Born March 13, 1918. Served in Air Force; pilot. Serial No. R 60456. Was last known to have a Winnipeg address. Moved about considerably in Western Canada. Urgent that we, or a Salvation Army officer in area, be contacted. Will not give out address without permission. 68-238

BRUSKI, Peter and Cecilia. From Tukola, Poland, in 1920. Have two sons. Inquirer is Edwin Szukowny. We have his Australian address. Are these people known to anyone? 68-239

CASEY, Harold Joseph. Born March 22, 1907, in Dartford, Kent, England. Height 5' 6". Brown eyes. Dark brown hair. Left home about 1924 and was last heard from in 1934 when living at Rolla, B.C. His sister, Mrs. Madeleine Morgan, wishes to get in touch with him. 67-630

HARMS, Edwin William. Born February 13, 1944, in Glenbush, Sask. Single. Has worked as chef's helper, dishwasher in cafe and logger. Left home about 1959. Last report concerning him received 1967. Parents: Abram and Annie Harms. Vanderhoof, B.C. Family anxious to know of his well-being and whereabouts. Brother, Jacob, Edgerton, Alberta, inquiring. 68-264

HAYSTEAD, Mr. Alfred Alexander. Born March 25, 1910, at Falding, Ontario. Last heard of at time of Winnipeg Flood (1950). Parents: Willa (née: Vankoughnett) and Alfred Haystead. Labourer. His niece, Mrs. Norma Jean Austin (née: Bushay), enquires. Her mother, who is his sister, is very ill. 68-197

HENDRY, Robert Franklin. Born in Toronto, November 28, 1918 or 1919. In 1946 he was driver for the Toronto Transit Commission—streetcars, bus (Gray Coach). Served with Air Force. Serial No. R 80850. Last contact was September, 1949. Parents: Harry Cecil and Clara Hendry (née: Porter). He has used his mother's maiden name as his surname. His wife's maiden name is George Jessie Metz. His daughter is Mary Elizabeth. Does anyone know anything of present whereabouts or circumstances? Address will not be forwarded without consent. 68-232

KOSKINEN, George (Yrjo). Family of. We know of Mr. Koskinen's decease but would like to locate his two sons and daughter, Mrs. Sylvia McCoskey, who we are told moved to Winnipeg, Manitoba. Cannot be located there. Does anyone know their present or earlier whereabouts? A sister of father in Finland enquires. 68-14

KRAUSE, Fred Louis. Born March 23, 1931, in Montreal. Married Mirjam Krause (née: Nisanen). Has two children: Henry Steven and Elsie Ingrid. Parents: A. Krause and Elizabeth. Has worked as labourer and stockroom worker. Worked for Johns Manville, West Hill, Ontario, and T. Eaton Co., Yorkdale, Toronto, Ont. Was last heard of November 22, 1966. Is very much missed by wife and children who desire his return. 67-129

LACE, David William. Could be using surname of THOMAS or THOMPSON. Parents: Henry and Madge Laoe. They live in New Orleans, La., U.S.A., and are the enquirers. Born April 17, 1951, in England. Height 5' 4". Weight 120 lbs. Blue eyes, brown hair—probably crew cut. Bald spot at back of head, fair complexion, a slightly Irish accent. To U.S.A. April 25, 1961, arriving in New York, N.Y. His alien registration number A-12-550-326. On May 27, 1966, left home for school and has not been seen since by parents. Card written October 21, 1966, and postal stamped Waukegan, Ill. If in Canada please contact us or see nearest Salvation Army officer, showing him this advertisement. 68-288

LEGASSICK, Stuart J. Sometimes reverses Christian name and becomes John Stuart Legassick. Born March 5, 1922. Was a pilot in World War II. Is a member of a heart study group, and the director of this group is very anxious to make contact. At time of telephone conversations with him made in 1965 and 1967 he was in U.S.A. where he is accustomed to live. However, could be living in Canada or known to someone here. Who can assist us? Important! No address forwarded without consent. 68-283

MACK, Frederick William (Bill). Born February 18, 1917, at McNutt, Sask. Single. Part of right index finger missing. Parents: Phillip and Elizabeth (née: Schneider) Mack. Sister inquires. His father very ill. 68-239

METHOT, Joseph Eugene Leo (Jimmy and or Leo). Born April 9, 1928, at Paris, Ontario. Bilingual. Possibly married and wife's name could be Isabelle. Has two large scars on back and one on wrist. Thought to be a mechanic. Though last seen December, 1950, is known to have been in Toronto since. Father deceased. His mother and brother, Clark, are both anxious to renew contact. 68-312

Bandmasters and Bandleaders!

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	and 33.75
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	95.00

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MISKIMIN, Almeric James (Mick). Born March 23, 1903 (?) at Thessalon, Ontario. Was a C.P.R. track worker. Last known to live in Blind River, Ontario, where his daughter still lives. Has a son living in Sault Ste. Marie, Ontario. Divorced. Parents: Samuel and Emily Misikimin. Mrs. Hultson Misikimin enquires. 67-373

MCMULLEN, Michael Casey (Mike). Born June 15, 1949, in Minneapolis, Minn., U.S.A. Single. Height 6'. Weight about 150 lbs. Has scar above elbow of left arm. Likes to work with wood. Last heard from August 30, 1967, when he was on his vacation. Parents: Arthur and Betty McMullen. A friend believes he planned to come to Canada. Parents most concerned. 68-327

NIELSEN, Johannes. Born at Tranekaer, Denmark, on May 28, 1902. To Canada about 1929. Last known address Kamloops, B.C. Worked in forest. Brother, Alfred L. Nielsen, enquires. Inheritance. 66-574

POULSEN, Bjarne. Born September 4, 1935, in Copenhagen, Denmark. Spent most of his childhood in children's homes. Left Denmark, April 7, 1962. In 1963 he lived at 349 Chatham St., Windsor, Ontario. There is an inheritance for him from his mother's estate. Lawyer seeking him. 68-314

RADUTEK, Ino Vawnateanne. Single. Born in Istanbul, Turkey, on July 4, 1932. Studied in London and Paris for seven years and learned several languages. Proficient in shorthand and typing. Leaving Paris, she came to Canada and became Canadian citizen. Lived here for nine years, then returned to England from where she last wrote her mother, Mrs. Olga Radutesco, who is the inquirer. The latter lives in Australia. Last letter—September, 1965. Cannot be located in England, so it is thought she may have returned to Canada. Can anyone enlighten? 68-270

TURNEAU, Northcote William (North or Bill). Born May 28, 1928, in Footscray, Melbourne, Australia. Fair hair, blue eyes, about 6' 1" tall, speech slow but distinct, has had broken nose. By trade is a fitter and turner but has worked in diamond and coal mining. Also worked at Snow River Dam Works in Australia. Left Australia in 1954. Father: same name. Mother: Mrs. Selina Turnau. She is inquirer and longs to hear from son. Last contact 13 years ago. Concerned about well-being. Can anyone help? 68-313

WALKER, Samuel Dobson. Born in Hamilton, Scotland, June 11, 1892. Worked at one time in logging camp (1927). Presumed to have lived in Glace Bay, N.S. area on coming to Canada in 1920. Brother, Andrew, died

in 1967. Estate involved but daughters, Sarah Dobson Walker and Helen Hallday Houston Walker, also desire to contact. We have address. 68-273

Commissioning — a Spiritual "Happening"

(Continued from page 9)

ferred to the leadings of God in his life and his introduction to the Army a few years ago.

In his challenge to the new officers, the Commissioner stated "Christ must be in the centre of your ministry". Following an affirmation of faith and dedication by them, a dedicatory prayer was offered by Colonel Pindred. After prayerfully singing the composition "For Thyself Complete", the new officers quietly moved to the area in front of the mercy seat, there to be joined by relatives in a moving scene of dedication. From all parts of the building seekers then began to make their way to the Mercy Seat, and for the next ninety minutes a hallowed time of prayer was experienced.

During the closing moments of the meeting, the Territorial Commander expressed appreciation to the Training Principal and his wife for their valued service, and wished them every happiness during their retirement. Lieutenant-Colonel Wells concluded this memorable weekend in prayer.

STENOGRAPHERS WANTED

Two stenographers will be required, August 1st and September 1st, for work at Territorial Headquarters, 20 Albert St., Toronto, Ont. If applying, write to the Staff Secretary, stating age, qualifications, etc.

COMING EVENTS

Commissioner and Mrs. C. Wiseman

Jackson's Point Camp, Sun., Aug. 4

Colonel L. Russell

St. John's, Sat.-Sun., July 20-21
Colonel and Mrs. George Higgins: Jackson's Point, Sun., July 21; Fenelon Falls, Sun., Aug. 4
Colonel and Mrs. Alfred Dixon (R): Jackson's Point, Sun., July 28

TERRITORIAL EVANGELIST—

Major and Mrs. George Clarke: Danforth, Sun., July 14; Dovercourt, Sun., July 21 and Sun., July 28

OFFICIAL GAZETTE

TERRITORIAL HEADQUARTERS—

PROMOTIONS—

To be Lieut.-Colonel
Brigadier Archibald Dale; Brigadier Basil Meakings; Brigadier Arthur Pitcher; Brigadier Horace Roberts

Erik Wickberg

Chief of the Staff

To be Major
Captains George Allan; Carl Bowes; William Brown; Roy Calvert; Evangeline Croft; Carson Jones; Eleanor Johnson; Russell Lewis; Jessie Mayo; Frederick Mills; William McKenzie; Arthur Shadgett; Harold Thornhill; Norman Wood

To be Captain
Lieutenants Matthew Harris; Ralph Hewlett

APPOINTMENTS—

Lieutenants James and Marie Alexander, Verdun; Colleen Bach, Rosemount (Outpost work); Anthony Barry, Tillsonburg; Joanne Best, Picton; Peter Bielby, Whitbourne; Alexander and Barbara Bolton, Uxbridge; Claudette Brassard, Rosemount (Outpost work); Sandra Brown, Windsor; Faith Haven; John and Jean Cameron, Weyburn; Joyce Duncan, Kemptville; John Foley, Rexdale; Karen Fraser, Richmond; James Gilling, Wallaceburg; Alexander and Emmy Guiney, Meadow Lake; Lillie Jackson, Fairbank; Reuben and Elizabeth Jones, Pembroke; Wendy Kellond, Shelburne; John and Glenna Morgan, Estevan; Linda Moss, Nipawin; Raymond and Marilyn Moulton, Paris; Dorothy Munday, Fort Frances; Dorothy McNeilly, Hanover; Alan and Donna Pitcock, Campbellton; Robert and Shirley Ratcliff, Leamington; Joy Rennick, High River (In Charge); Catherine Rickard, High River; Beverly Robinson, Perth; Glen Sharp, Sudbury (Val Caron Outpost); George and Joanne Roed, Woodbine; Joanna Walter, Neepawa; Boneeta Whitfield, Toronto Children's Home

Clarence Wiseman

Territorial Commander

FOR SALE

Woman's Salvation Army uniform, size 16, tall; like new, reasonable. Also bonnet in good condition, half price. Contact Mrs. George Jackson, 153 Bigelow St., Port Perry, Ont. (Telephone 985-3160).

You are welcome at the

JACKSON'S POINT CAMP AUDITORIUM

for regular summer

Sunday meetings at

10:30 a.m. and 7 p.m.

July 14th

Major and Mrs.

Clarence Burrows

The War Cry

MUSICAL notes

The Singer and his Ear

ONE of the greatest impediments to singing in tune is an excessive vibrato. In an excessive vibrato the sound fluctuates above and below the pitch, and makes the true pitch indiscernible. Sometimes excessive vibrato is caused from lack of support for the vocal tone or a tightness in the throat, but many more times it is deliberate. Vibrato sounds great to the untrained ear. The singer thinks it to be a beautiful sound. He likes it. The training of the ear to prefer a pure, uncluttered sound is the only cure for a deliberate vibrato.

Excessive vibrato makes solo singing ineffective and good choral singing impossible. The group singer must produce a straight vibratoless sound. The frustrated "soloist" who is unwilling or unable to control his vibrato should avoid group participation. The singer in a group who uses a wide undulating vibrato is, in effect, saying to the audience, "Listen to me." This personal appeal to the audience has no place in a group. Each singer in the group is a link in the chain and not the whole chain.

But singing is not all pitches and rhythms. Singing is also concerned with words. The music (pitches and rhythms) is the vehicle which carries the song (words). The ear is just as important to correct diction as to correct pitch. It is not enough to say to singers, "I can't understand your words; please pronounce them more distinctly."

They may only pronounce them more distinctly wrong. The ear must be trained in correct pronunciation before the voice can produce clear enunciation. Diction is words, and words are sustained in singing. Therefore a technique must be used which enables words to be smoothly sustained and clearly understood.

Words and syllables of words are composed of vowels and consonants. Vowels are the sustaining force. Vowels are as necessary to singing as the voice itself. Since vowels are so very important, the ear must be trained to hear pure vowel sounds.

We must learn to pronounce vowels correctly when we sing a word as we have learned to speak it. The vowel sounds are *a, e, i, o, u* and sometimes *y*. In singing these vowels become *ay, ee, ah, oh, oo* and sometimes *w* and *y* which may have singing vowel sounds. *W* may have the sound of *oo* as in "we" and *y* may have

the sound of *ee* as in "you", short *i* as in "symbol", or long *i* as in "thy".

The basis of good vowel production is the attainment of the correct shape of the inside of the mouth. The movement of the tongue and surrounding muscles is altered to make the varying shapes.

The training of the ear to hear pure vowel sounds can be an arduous task, but it is a must to achieve smooth, clearly understood singing. We can practise



Part Four of a continuing series
by Mrs. Major Ernest Miller,
of Chicago, Illinois.

training the ear to hear pure vowel sounds every time we speak. Since the vowels and a few of the consonants are the only sounds on which a tone can be sustained, legato singing will obviously benefit from an awareness of singing on pure vowels.

The great soprano, Lotte Lehman, has said: "Singing never walks, it flows like a river." If each word is sustained on a pure vowel sound, and each word is sustained into the next, the singing will flow. If the singer attempts to separate words as they are separated in spelling, he breaks the smooth line and the singing walks, as on wooden stilts.

Each word or syllable contains one or more vowel sounds. The singer must determine which vowels are in the word and sustain on these vowels. The singer who wishes to become more aware of the benefits of singing pure vowels may wish to exercise his ability by writing the vowel sounds above the words of his songs.

A familiar song, showing the vowel sounds contained in each word, is an example:
ee ee ah-ee oh ee ee ee ah-ee ah
 This is my sto-ry, this is my song,
ay ee ah-ee ay ee oo ah ah ay-ee
 Prais-ing my Sa-viour all the day
ah long.

If vowel sounds are kept in mind as words are sung, the result will be a purer and more pleasing vocal tone. A slight shading of the vowel may sometimes be necessary, such as *ee* in "this". You would not sing "thees" as though you had a Spanish accent, but thinking *ee* as you sustain the word will give it a purer and brighter sound.

One should sustain on the vowel sound of each word or syllable until changing to the vowel sound of the next word or syllable. Always be conscious of vowel sounds and sing them with what will seem to you like exaggerated distinctness. This will make a great improvement in the clarity of diction.

For improved legato singing, especially in a group of singers, consonants are carried over and used at the beginning of the next word, except at the ends of phrases where they are pronounced, avoiding an explosive sound. The exception to this is the consonant *r* which is sounded when sung in the middle of a word and eliminated when sung at the end of a word. The ear of the hearer will supply the final *r*. When it is pronounced by the singer and supplied by the ear of the hearer it receives double exposure and sounds harsh. The word "ear" when sung would become "e-ah", sustaining on *ee* and changing to *ah* as the word is released.

If every individual singer in a group supplies his own idea of the sound of a word you don't have a chorus, you have a chaos. A group technique is needed and this extremely careful attention to vowel sounds clarifies enunciation, blends voices and unifies the choral tone. Any choral group can receive immense benefit from the technique of "tone-syllable enunciation" in telling the story of a song clearly and distinctly.

How important is his ear to a singer? If given the choice of a perfect voice or a perfect ear it would seem wise to choose the perfect ear.

(To be continued.)



The old and the new combine in these two band pictures. The top photo shows one of the earliest bands in operation at Bermuda's Hamilton Citadel Corps, while the lower picture depicts the present Hamilton Citadel Band.

homepage



EXPRESSIONS

☆☆ I like expressive faces. It was amusing to watch on TV the different expressions on the faces of hockey fans—the fear expressed on the face of the goalie's wife as she watched the opposing team rushing in to shoot on goal, and then how quickly it changed to laughter as her husband "made the save"; the expression of "Go to it" as another fan cheered for his favourite team.

I remember the delighted expression on the face of a little two-and-a-half-year-old boy who was wearing bob skates for the first time. It was difficult at first for him to stand alone on the ice so his father helped him around, and the expression on Robert's face was adorable.

And then there was the expression of dismay on the face of a friend who said to me, "I lost seven pounds but gained five again—what can I do to lose weight?"

And, of course, people wear serious expressions too. I like to watch the expressions of devotion on the faces of people who love the Saviour—especially when they are singing "Oh, I love Him, since for me He bled and died". Their faces mirror something of their love to Jesus, who is the very expression of God.

MEAL PLANNING

☆☆ I never did much cooking before I became a wife. One day while I was preparing a meal, shortly after my husband and I were married, I wished that I had a cook book with "everything in it", better than those I already had.

Not many days later, my husband brought a parcel from the post office containing the largest illustrated cook book he could find in the catalogue! (I must have been an awful cook, and he wasn't taking any chances.) But the cook book proved most helpful. It contained special helps: "How to do", "What to do", meal planning, recipes, hints and everything a young cook should know.

One of the first things I read was this: "Have a good time preparing meals. Food prepared with a light heart and in a happy frame of mind is often the best food. Preparing the special favourites of those whom you love, making just a little effort which says you cared enough to do the extra things, makes cooking pleasant and satisfying." And this applies to life, of course, for any work done happily always proves best, doesn't it?

FAVOURITE RECIPE

☆☆ Here is a favourite recipe from this cook book:

WOMEN talk



Featuring this week MRS. CAPTAIN VERA CAREW Toronto, Ont.

Swedish Macaroon Tea Cakes

They look like tiny tarts. The rich cook-type crust and delicious filling are baked together.

Cream together thoroughly . . .

1 cup soft butter

½ cup sugar

Beat in . . .

1 egg

1 tsp. vanilla

Stir in . . .

2 cups sifted flour.

Drop a rounded teaspoonful of batter into each greased tiny muffin cup, pressing batter over bottom and up around sides (a coating $\frac{1}{4}$ -inch thick, leaving centre hollow, chill. Fill each hollow with:

Almond Macaroon Filling

Beat until light and foamy . . .

2 eggs

Gradually beat in until well blended . . .

½ cup sugar

Mix in . . .

1 ¼ cups blanched almonds, finely ground

½ tsp. almond flavouring

Bake until delicately browned and set.

Temperature: 325 (slow mod. oven)

Time: Bake 25 to 30 minutes

Amount: 2 dozen tea cakes.

RECIPE FOR HAPPY HOME

☆☆ Preheat home with love to the nth degree.

One carefully selected man.

One carefully selected woman.

To the man add the abilities to be a good provider and give affection. Stir in stability, strength, decisiveness and leadership. Boil until all traces of condescension evaporate.

To the woman add the abilities to be a good homemaker and give encouragement. Stir in loyalty, tenderness and creativity. Boil until all traces of nagging evaporate.

Carefully blend the two together. Grease immediately with maturity. Flour with continued sense. Add heaping amounts of respect and honesty. Constantly add kindness and understanding. Drain off apartness but retain individuality. Whip in sense of humour. Grind in responsibility. Fold in patience mixed with insight. Stir in ability to sacrifice. Soften with trust. Cut out all traces of selfishness. For added richness blend in plans and dreams, and season with children.

DON'T WORRY

☆☆ Doctors estimate that three out of every four patients who seek medical help suffer from psychosomatic illnesses—emotional ailments which manifest themselves in physical ways. The following recommendations, when followed, should help you enjoy life more:

1. Stop looking for knocks in your motor; people who look for trouble frequently get it.
2. Learn to like your work. If you can't, then find something you do like.
3. Have at least one hobby and work hard at it. Hobbies are invaluable for relieving tensions.
4. Learn to enjoy people and to forgive and forget affronts.
5. Learn to accept what cannot be changed.
6. Learn to accept adversity. If you live long enough, you are sure to meet it.
7. Learn to be cheerful, even when you don't feel cheerful. The sunshine you spread will warm you as well as the ones around you.
8. Learn to face life with confidence and decision.

FROM A DEVOTIONAL BOOK

☆☆ "I need oil", said an ancient monk, so he planted an olive sapling. "Lord," he prayed, "It needs rain that its tender roots may drink and swell. Send gentle showers." And the Lord sent gentle showers. "Lord," prayed the monk, "My tree needs sun. Send sun, I pray Thee." And the sun shone, gilding the dripping clouds. "Now frost, my Lord, to brace its tissues," cried the monk. And behold the little tree stood sparkling with frost, but at evening it died.

Then the monk sought the cell of a brother monk and told his strange experience. "I, too, planted a little tree," he said, "and see! it thrives well. But I entrust my tree to its God. He who made it knows better what it needs than a man like me. I laid no condition. I fixed not ways or means. "Lord, send what it needs," I prayed, "storm or sunshine, wind, rain or frost. Thou hast made it and Thou dost know."

Yes, leave it with Him,
The lilies all do, and they grow;
They grow in the rain,
And they grow in the dew;

Yes, they grow;
They grow in the darkness—
All hid in the night—
They grow in the sunshine
Revealed by the light—
Still they grow.

Yes, leave it with Him;
'Tis more dear to His heart,
You will know
Then the lilies that bloom,
Or the flowers that start
'Neath the snow:
Whatever you need, if you seek it in prayer,
You can leave it with Him—for you are
In His care,
You, you know.

MAGAZINE **features**

British Columbia — Pacific Playground

Third in a "Know Your Canada" series
by Mrs. Captain Maxena Wilson

WHEN Captain Cook guided his ship into the broad expanse of bays and inlets which offered him a safe harbourage from the Northern Pacific, he had no reason to believe he was casting anchor in waters destined to be one of the world's greatest seaports. Nevertheless, it was this landfall that made possible the establishing of a port there in 1792, the territory having been amicably ceded to Britain by Spain, when Captain George Vancouver explored the coast for His Majesty's Government and founded the settlement which he named after himself.

Today Greater Vancouver has a population of nearly a million and is third among Canadian cities, and the nation's second largest seaport.

Vancouver has more to offer the visitor than a delightful climate, a breath-taking setting, and modern amenities of every nature. Take for instance, Stanley Park, Chinatown, the Pacific National Exhibition. Vancouver's magnificent attractions, far too numerous to mention in detail, include an outstanding maritime museum and hotels of the finest

luxury. Vancouver is the centre of all! It is also known as the Sportsman's Paradise.

VICTORIA

Nestled at the tip of Vancouver Island is British Columbia's progressive capital, with a touch of Old England. Visitors will find many things to interest them here, including the Royal Wax Museum, exhibiting over ninety wax figures by Josephine Tussaud. Thunderbird Park is dedicated to the preservation of totem poles carved by the North-West Indians, and is a truly awe-inspiring collection.

Malahat Drive rises for 1,000 feet to crest Malahat Mountain, with beautiful Saanich Inlet lying far below.

NANAIMO

The hub city of Vancouver Island, Nanaimo is situated on a snug harbour protected by islands. One would not want to miss the rock carvings at Petroglyph Park. Mystery surrounds their origin, but it is believed that they were the work of the Indians, who etched them on the living rock many centuries ago.



Snow-capped mountains and warm Pacific waters delight vacationers to Canada's most westerly province.

At one time, Nanaimo's future appeared to be founded on the coal industry. Local Indians reported finding "big black lumps" on the shore. Upon investigation the lumps turned out to be coal, which in turn led to the discovery of coal beds . . . the start of Nanaimo's coal industry. However, the hardy citizens with their faith and vision in their industry, built their city from a population of only 600 in 1874 to the thriving, beautiful community you can see today.

NEW WESTMINSTER

The actual location of New Westminster is on the southern bank of the mighty Fraser River. Its population is about 35,000 people — a thriving, modern city, sure of itself, sure of its future.

It was in 1859 that Queen Victoria gave a name to the settlement that was to become "the first settled place" in B.C. Called "New Westminster", it was for a time the capital of the new colony of British Columbia.

Ever since that day, over a century ago, it has been referred to as "The Royal City". Colonel Clement Moody of the Royal En-

gineers was the first to recognize the potential and to visualize the coming importance of this location. Over 500 ocean vessels from all over the world visit it annually.

New Westminster is the market place for all the farm, orchard and dairy produce from the famous fertile Fraser Valley that spreads eastward for 100 miles.

New Westminster is justifiably proud of its Irving House Historic Centre. Before leaving, look once more at the city setting. At its feet, the broad expanse of the storied Fraser, now nearing the end of its journey to the sea — from there rising gently toward the foothills of the Rockies, framed by the distant mountains themselves, New Westminster resembles a lovely gem in a perfect setting.

Up Vancouver Island's rugged coastline lie the twin cities of Alberni and Port Alberni, the former being a residential city for the employees of the forestry and fishing operations. Port Alberni is the home of a large fishing fleet and is active in the shipping of lumber. It has a large plywood plant and an extensive pulp mill.



View of Vancouver skyline at night as lights cast a shimmering reflection on the peaceful waters of Burrard Inlet.

ARMY ACCENT

How to become well informed

IT is not surprising that extraordinary things are happening at the famous Regent Hall Corps, in London, England. The Salvationists are awake to every opportunity to bring new people and *The War Cry* is playing a prominent part. Twenty-three soldiers of the Regent Hall Corps sell 1,000 Army papers, mainly *The War Cry*, to patrons in 120 public houses each week.

In the foyer of the hall a "Stop Press Board" drew attention to a recent issue showing local Salvationists at an open-air stand and one of them speaking to an aged woman in a new apartment block. Copies of this number were distributed to every apartment in the block where the old lady is well known and respected.

Sheena Paterson, editor of *Danforth Doings*, also alerts Salvationists to Army news. She recently wrote in the corps newsletter:

RETIRED

Mrs. Leonora Ryckman, Young People's Sergeant-Major at Sault Ste. Marie, Steelton, for more than twenty-six years has now retired.

When Mrs. Ryckman agreed to take on the position it was on a temporary basis until someone could be found to take it permanently. However, she came to love working with the young people and workers and so just soldiered on.

At the retirement service Corps Treasurer Wilbur Hill spoke of the results of her work as evidenced in the families still attending the Army who were introduced to it through the Sunday school. The highlight of the evening was a telegram from her son, Bob Ryckman, who is attending a university in Wisconsin, assuring her that "she was always a leader with her family".

Mrs. Ryckman was presented with a gift from the young people and youth workers by Rodney Lidstone, one of the latest junior soldiers.



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"Do you read *The War Cry*? You should. For instance, in the past two weeks, there has been various features spotlighting Danforth. Here's what you missed if you're not a *War Cry* subscriber: The sensitively written story of Mrs. Doris Purchase, who runs our Sunshine Class for retarded children; picture feature of Mrs. Brigadier S. McKinley's reunion with her colleagues of Training College days; Youth Trip-round-the-world pictures and report; evaluation report on Danforth's Partnership Progress and a full Women's Page from the pen of Mrs. Major Holmes, who came out of Danforth."

Modestly the writer does not say how much of this was contributed by herself.



A view of Miracle Valley, the Army's rehabilitation centre for alcoholics at Mission, B.C.

Deep in the heart
Of the mountains,
Crowned by eternal snows,
A haven of hope
For the "lost and found"
Miracle Valley grows.

Led by its zealous workers,
Blessed by their kindly care;
The homeless — the sick and the drifters
Finding redemption there;

Building it
Out of the forest,
A heritage of their own,
In the work
And pride of achievement,
Their weakness
And waste alone.
The young — the old
And the aged
Sharing the best of life,
Far from the mire.

Of the city,
Its noise — temptation and strife;
Learning to live
With each other
In dignity, comfort and peace,
Seeing each friend
As a brother
And the wilderness
A surcease.

Free from discouragement
Misery and dope,
Willing to conquer,
Able to hope.

Blessed be the work
Of that noble band
Who have laboured,
With love, to understand;
Stretched to the fallen
A helping hand
And emblazoned their deeds
On the sky. —N. B. CRIDDLE

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Mobile Messengers



Ron Pocha (left) and Henry Heinrichs have a mutual enthusiasm.

HENRY HEINRICH, of Swift Current, Sask., has been a very active Publications Sergeant for ten years, visiting hotels, hospitals and business places. During this time he has sold or distributed more than one hundred thousand copies of *The War Cry*.

When asked why he does this, he says, "I count this as my

own personal ministry for Christ. I don't do it just for the Army, but I do it because I love the Lord."

He especially remembers when a would-be-suicide called on him for help. He and the corps officer were able to counsel and comfort the man who has since made a long-distance call reporting progress. Brother Heinrichs has also been an enthusiastic Red Shield worker over the years and has covered several hundreds of miles in the south-western part of Saskatchewan. God has blessed his ministry and many people thank God for him.

RON POCHA, a native of Prince Albert, Sask., widely travelled in the past sixteen years, arrived at the Victoria Harbour Light Centre about ten years ago, seeking help for his alcoholic problem. After undergoing treatment on this programme, he became interested in the work of Harbour Light and soon found himself wearing Salvation Army uniform.

Ron has served under every officer since the Harbour Light Centre opened and at the present time is responsible for the general maintenance of the building. He has been a dedicated *War Cry* boomer throughout the years, visiting some twelve hotels in and around Victoria.

Ron is always ready to give a personal witness to the glory of God and his favourite verse of Scripture is found in Proverbs 3:6: "In all thy ways acknowledge Him, and He shall direct thy paths." He strives daily to apply this to his own life.

After these many years of victorious living, Ron is experiencing the joy of influencing other lives for the Lord. To listen to Ron's life story is to marvel at God's love.

The War Cry

INTERNATIONAL SURVEY



Swedish Fishermen in Norwegian Revival

A REPORT in a Swedish newspaper stated recently that a large part of the Swedish west coast fishing fleet was storm-bound in Norway. Approximately a hundred boats were for ten days lying in the little town of Kristiansund. However, the time was not wasted. True, the sailors could not go fishing and earn money, but there are other things of value—even of greater value—namely spiritual things.

On the day the first boats returned to Sweden the newspaper contacted skipper Anders Pettersson of the fishing vessel Talerno. He confirmed what was said earlier, that there had been a wonderful spirit of revival in the meetings held by the fishermen together with representa-

tives of The Salvation Army in Kristiansund.

To begin with the meetings were held in the Salvation Army hall, which holds 400 people. But this soon became too small and the Friday meeting was held in the People's House, with room for 700. Even this hall was not large enough, so the provost offered his beautiful new church with room for 900 people.

"There we sat in the Sunday meetings near the altar-rails in our poor Sunday clothes," relates skipper Pettersson. "Many of us wore rubber boots and

THERE were 400-500 boats in Kristiansund and the only thing the several thousand fishermen could do was go to the cinema night after night or dance. "We thought they needed an alternative," said Captain Conrad Orsnes. Special posters were prepared and the boats were visited with invitations to the men to attend meetings in the Army hall.

A musical team of sixty to seventy men was formed and these, night after night, took part in the meetings with witness and song. After the meetings coffee was served to the men. In the ten days up to 3,000 cups of coffee were served.

But the meetings did not end when one left the hall. On board the boats prayer continued, and men who had been to the meetings went at night from boat to boat to find a Christian comrade who could lead them to the Lord.

leather jackets, others cardigans or the like. We began the meeting in the church with the song, "Everybody ought to know who Jesus is". Both Swedish and Norwegian fisherman took part in witness and song. It was a wonderful brotherhood. Nobody inquired to which denomination you belonged. The majority of the fishermen were Pentecostals, many men were also from the Mission Union, and there were other believers too."

Fishermen who at home never attend church or chapel attended these meetings. That all this

could happen depended on the Salvation Army Captain and other members of the local corps who really understood how to make use of the opportunity. Among other things the Captain announced the services on the local radio.

After the Sunday night meeting the provost said: "Today we have broken all church regulations, but the main thing is that people meet God."

"It has been an enriching and moving experience which I will never forget," says skipper Anders Pettersson.

Short glimpses of mission life

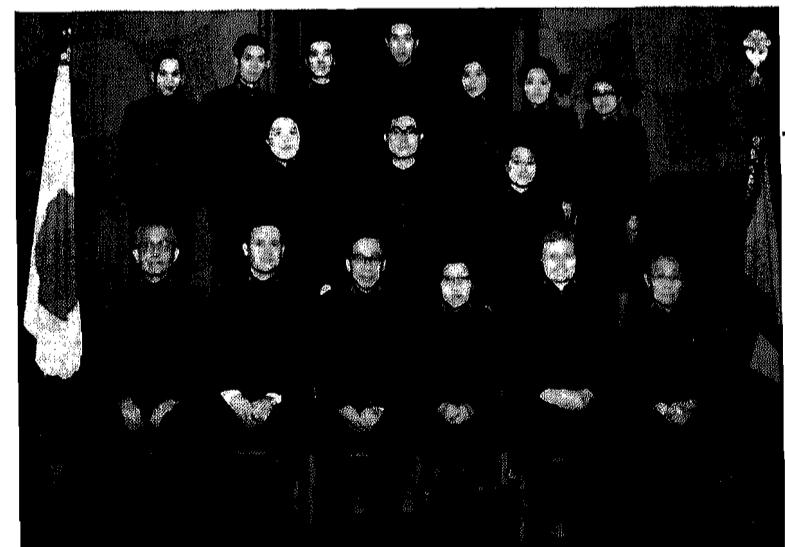
AN African student had a very keen desire to read the Bible. When he was given one by an officer the student with deep humility said, "I must go to my room and pray before I may accept it". * * *

During a rather difficult morning an officer, feeling somewhat discouraged at the prospects of tasks that lay ahead, was busy in her classroom. A group of students, filled with melody and the joy of the Lord, came down the aisle singing, "I can do all things through Christ which strengtheneth me". Suddenly the officer's burden seemed lighter as she took to heart the message of the students. * * *

It is the commencement of a busy week at the school and morning classes are about to begin. Through the open window and across the fields come the strains of the touching song, "Breathe on me, breath of God, Fill me with life anew". The week is sanctified as the tasks take on new meaning.

—Captain Godfrey Newton,
Chikankata Institute,
Zambia.

Young Salvationists in Finland have the true spirit of the Army. They held a march through the busy streets of Helsinki, proclaiming the message, "Best of all is to serve Jesus in one's youth". The march ended in the Scala Cinema where a special youth meeting was held to celebrate International Youth Year.



Commissioner and Mrs. Clarence Wiseman shared in the commissioning weekend in Japan when the "Messengers of the Faith" session was commissioned by the Territorial Commander for Japan, Commissioner Koshi Hasegawa. This photograph shows the session with the Training Principal (Brigadier S. Yoshida) and his wife seated in the front row of the group.

THE STORY SO FAR

Darkie Hutton is compelled to become a member of a notorious gang of criminals—The Brothers of the Red Hand. He meets the leader of the gang and entertains the group with stories of his wild brushes with the law. The leader tells him of a plan to "pull off a job" in a stately mansion, with Darkie being the inside accomplice. The plan does not work and Darkie is captured by the police and sent to Dartmoor prison where he receives extremely rough treatment. He attacks another prisoner, a former guard who had mistreated him, and is thrown into solitary confinement. NOW READ ON

CHAPTER EIGHT

A strange funeral

Darkie had never known such a thirst since the days when he was in the navy and on a night manoeuvre eight of them in a boat had lost touch with their ship. In the days which had followed he had seen five of those shipmates die of thirst. The sight of their swollen tongues and shrunken eyes would never leave him, and now, in the dark cell after his beating up, with his tongue swollen again and licking the moisture from the damp walls, he seemed to see those dying men dancing around him in the darkness.

While he was in prison, shut in with criminals of long and vast experience, he learned many new things about methods of crime, but he also learned bitterness and developed such a desire for revenge against the injustices that life had brought to him that motive was now added to method.

The result was that as soon as he was free again he made for the headquarters of the gang with more alacrity than he had ever imagined possible. Soon, as their captain, he was leading the attack on another great country house.

Once again they met with bad luck, for although they stole some

£60,000 worth of valuables they were not clear of the house before the alarm was raised, and servants and gamekeeper, police and populace were soon swarming the district. Darkie thought quickly and counselled cool action now instead of panic and speed. Out across a rabbit warren on the estate ran a lane, and not far from the lane, but at a spot conveniently screened by ferns and

in the papers. When Darkie thought it time to act, he decided on the funeral plan he had learned from Charles Peace. He and his colleagues carefully rehearsed their various roles. He was to be the undertaker, four were his assistants, two his coachmen, the rest were the mourners in the cab. The road to the cemetery must be the lane through the rabbit warren. Two of the

readiness for a shooting match should it become necessary to fight a way out.

But the detectives were only asking the "undertaker" if he had seen any suspicious characters about and, in addition to assuring them that he had not seen a soul, Darkie gave them one or two harrowing details of "the sad case" of the poor chap in the coffin, so sad in fact that the detec-

BROTHER OF THE RED HAND

gorse, the gang dug desperately in the dark and buried their treasure. A man was left behind in a tree a quarter of a mile away so that if traces of their work should be discovered they should not at some time later walk straight into a trap. A little farther away a second man was posted and these two were relieved every morning before day light and every evening after

"inourners" would have to be slick if the coast were clear and disinter the buried treasure. If "other traffic" came along, despite their expensive black suits they would have to flatten themselves against the earth among the furze and the ferns and be content if the "cortege" moved off without them.

Fortunately things were quiet long enough for the "swag" to

tives did not feel that they ought to intrude upon the private sorrows of the distracted mourners who, needless to say, began feverishly to clean tell-tale mud off their neat black shoes against further inquiries.

In this way the Brothers of the Red Hand got their haul safely away to their middlemen who had their own way of turning the proceeds into cash.

Not always were they so successful. One night Darkie had his men all placed and every arrangement made to the last hairpin. He was congratulating himself that he was as good as in the house without making a board creak or a catch crackle when a poodle came flying at him, barking furiously. He tried in vain to get hold of it.

Suddenly a window shot up. The house was awake. Success was impossible but so might be escape.

(To be continued)

AN INVITATION

BRING to the Saviour thy burden
of grief,
The guilt of the past and thy record
of shame;
Naught but His mercy can bring
thee relief,
Naught but His power can restore
thee again.

Bring to the Saviour thy wasted
career,
He follows thy feet o'er the pathway
of life,
Lingers to help thee and listens to
hear,
Longs to deliver from sorrow and
strife.

Bring to the Saviour and leave at His
feet
Thy soul to be cleansed and thy heart
to be filled;
Bring Him thy needs, He will make
thee complete;
Bring Him thy tempests, He'll bid
them be stilled.

Bring Him thy sorrow, bring Him thy
tears,
Bring Him thy heartaches, bring Him
thy fears,
O tell Him plainly how thou dost
feel,
Ever believing Jesus can heal!



The gang dug desperately in the dark and buried their treasure.